776 which they journeyed. Wheresoever they slept, there they set
463 them up; before them they did penances, they drew [their]
464 blood, they offered incense that they might be favored by
their god, Yiacatecutli—thus they begged and implored his
favor.[94]

All manner of places they came to and entered. And hence they were named "the merchants who lead." They took their name from their god, Yiacatecutli.

These vanguard merchants[95] went into the coast-lands,[96] looking well for whatever goods there might be; they stretched over the southern coast-lands, they circled around the coast-lands.

They traveled exhausted by the heat and the winds; weakened, tired in the heat, they walked in great affliction. Their foreheads burned; they shaded the sun's heat with their hands [as] they plodded [under] its rays.

They betook themselves into the deserts; they climbed up and down canyons and mountains—all places. On elbow, on knee, they thus aped, they thus took much time.

[439] Greatly were they wearied, much did they suffer, that they might find precious green stones, emeralds,[97] turquoise,[98] amber, gold; [and] feathers of all manner of birds —the [long tail feathers of the] quetzal[99] and its black
● [825] and green head and breast feathers;[100] the red spoonbill;[101] the blue cotinga;[102] the parrot; the trupial;[103] the eagle; and the skins of fierce animals, of ocelots.

motlatocaia, inclpa cuchioque, vncan quitilquetza, ixpan tlamacoca, mjco, quicoçalxmjlia, ynjc quitlauhtia yn jnteuh yiacatecutli, ynjc quitlanjlia, ynjc quimatiztaqujlia, ynicnelilia:

aoujan actitinemj, calactinemj. Auh ic momotoa, puchtica yiaque: itech canqui, yn itoca itenuh, yiacatecutli:

Ontenoca, anaoc calaqujnj, vel quitemotinemj, in tlein quimonanauhtiuque, anaoctl quixaqualotinemj, anaoctl quilacatiotinemj,

tonalciiauhtinemj, hecaciuhtinemj, mocianhpouhtinemj, mociauhpouhtinj, elciciuhtinj, mociauhquetztiuj, ymellelactiuh, ymjxqua tlatlatiuh, intonal quimaxujtiuj, intonalomjuh ietiuh:

itlleoatl quimamjctinemj, atlauhtli, tepetl, quitemouja, quitlecauja, inquichca axa: inmelicpi, intrepon ic tlatlacça, ic moquequetza:

vel quicliavj vel quihuiouja, ynic quitemoa in chalchiujtl, in quetzalitzli, in teuxiujtl, yn apoçonalli, in tecujclatl: in nepapan ihujtl, in quetzalli, in tzinjtzcan, in tlauhquechol, xiuhtotol, in tzotli, çaqua: quauhtli, in tequanemotl, yn ocelopetlatl.

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que se van cada vegez lejanos, muriose sin hacer ninguna: que es quanto jamas, de las que se veen en espeta." Clark, in *Codex Mendoza* (James Cooper Clark, ed. and tr.; London: Waterlow and Sons, 1938), Vol II, p. 106, gives bamboo (*Bambusa* spp.).

94. Torquemada (op. cit., 37-8) says they gathered the stones all together, gave with a ribbon, worshipping the stones as well as the god.

95. Traveling tradesmen who went into the *tierra caliente* (*oztomeca anahuac calaquinj*) (Soler: op. cit., p. 91). In *Gesammelte Abhandlungen*, Vol. II, p. 1184, Seler reads: "*Yacatecutli (der 'Herr der Nase') oder Iyacatecutli ('der Herr der Wegzeigenden') war der Gott der Karawanenführer der ostwärts ziehenden Kaufleute, die die grossen Handelsexpeditionen nach der Tierra Caliente leiteten und ausführten.*"

Sahagún (op. cit., Vol. III, p. 164) refers to the town of Ozomoa in Anáhuac as one of the towns famous for the Xiuhtotol.

The reference in ibid., Vol. II, p. 198, to the *Nauahuteca*, appears to refer to a grade or class of merchants inferior in rank to the *Pochteca* themselves.

[103] 96. Anáhuac, in addition to designating the valley of Mexico, especially around the lake, refers also to the area in Southern Mexico, essentially tropical, which borders the sea coast. In the Spanish version of this chapter, Sahagún defines this area as "*todas las poblaciones, que estan vltras de la mar.*" In Book III, Chap. XII, Sahagún states "*Pedrosos hasta Anáhuac, que dista más de cien leguas*" (from Tula). Also, "*Estuuieron en la prouincia de Anáhuac, en todos, cinco capselles que iban de parte del setor de Mexico con quien estaban aliados y confederados . . . dizen todos juntos hasta el pueblo de Tochtepec. En este pueblo se dividian, unos iban a Anáhuac Ayotlan; otros iban a Anáhuac Xicalanco.*"—*Historia general*, Vol. II, p. 334.

Soler defines Anáhuac Ayotlan as the Pacific coastal lands and Anáhuac Xicalanco as the area of Tabasco.—*Op. cit.*, Vol. II, p. 456.

97. "*Las esmeraldas que se llamam quetzalitztli, las hay en esta tierra muy buenas; son preciosas, de mucho valor, llámanse así porque Quetzalli quiere decir plumas muy verdes, y itztli piedra de navaja, la cual es muy pulida y sin mancha ninguna, y estas dos cosas tienen la buena esmeralda que es muy verde, es tiene mancha, y muy pulida y transparente es resplandeciente.*" (Sahagún, *op. cit.*, Vol. III, p. 279.)

98. "*Turchoisil, quiere decir turquesas de las dichas . . . . es turquesa fina, y sin ninguna mácula y muy tersida.*"—*Loc. cit.*

99. "*Las plumas que crian en la cola se llaman quetzalli (y) son muy verdes y resplandecientes, son anchas, como unas hojas de espadaña, debilitanse cuando las tocan el aire (y) resplandecen mucy hermosamente.*"—*Ibid.*, p. 163.

100. "*El tzonde que tiene en la cabeza esta ave (quetzaltotol) es muy hermoso y resplandeciente, llaman a estas plumas tzinitzcan; tiene esta ave el cuello y el pecho colorados y resplandecientes; es preciosa esta pluma y llámanla tzinitzcan.*"—*Loc. cit.*

Thieme cites it a bird by this name: "*Hay una ave en esta tierra que se llama tzinitzcan . . . las plumas preciosas que tiene crizbas en el pecho y en las cabeças y debajo de las alas; son la cabeçal preciosa y la cabeçal verdes resplandecientes.*"—*Loc. cit.*

101. *Tlauhquechol* or *tzapupuchol* (*quauhtli* or *quechalli* as precious *quechalli*. It is an aquatic bird. "*Tiene el pecho, y la barriga, y la cola y las alas de color encarnado muy fino.*"—*Loc. cit.*

Soler gives names as *Platalea Ajaja* L. (op. cit., Vol. II, p. 433). Clark, op. cit., Vol. I, p. 37n., gives *Platalea Ajaia* ruber L. (*tzapupuchol*).

102. Sahagún defines *xiuhtotol* as a bird the size of a jay bird (*grajo*) (op. cit., Vol. III, p. 164). Soler identifies it as *Cotinga (ginata S. Cuvierius* (ibid., p. 404). Clark (loc. cit.) gives *Cotinga amabilis Gould.*

103. See Sahagún, op. cit., Vol. III, p. 165: "*Cuando vuela y extiende la cola entonces se parecen las plumas amarillas (y) remedan al color amarillo con las negras, y así parecen como llamas de fuego y como oro, colores en Anáhuac.*"

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[535]

the emperor himself were decked and arrayed very richly in costly adornments, and they began a dance of great solemnity and gravity which they called *netewiztoliztli*, which meaneth "Dance of the Lords." This was performed only every four years, during this feast. On this same day, very early in the morning, before dawn, they began to pierce the ears of the boys and girls, and they applied to their heads a wig of parrot feathers, pasted on with *ocuiztotl*, which is pine resin. Etc.

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314]

mente con ricos adereços todos los principales y señores y personas yllustres, y el mesmo Emperador: y començauan vn areyto de gran solemnidad y grauedad: al qual llamauan Nettecujtotiliztli, qujere dezir: areyto de los señores: Este solamente se hazia de quatro en quatro años en esta fiesta. Este mesmo dia muy de mañana ante que amaneciesse començauã a agujerar las orejas a los njños y njñas: y echauãlos vn casquete en la cabeça de pluma de papagayos, pegado con ocuiztotl que es resina de pino. Etc.

And they took [the children] to many [different] places.

[First was] Quauhtepec.[6] And the one who died here bore the same name—Quauhtepetl. His paper vestments were brown.[7]

The second place where one died was the top of Mount Yoaltecatl.[8] The human banner [the child to be sacrificed] had the same name—Yoaltecatl. His paper vestment was black striped with red.

The third place was Tepetzinco,[9] where died a girl called Quetzalxoch, a name which they took from Tepetzintli, [also] named Quetzalxoch. Her array was blue.

The fourth place was Poyauhtlan,[10] just at the foot and in front of Mount Tepetzinco. The name of him who died was Poyauhtecatl. Thus he went adorned: he was bedight in rubber, stripes of liquid rubber.

The fifth place, there in the midst of the lake, was a place named Pantitlan. He who died there had the name Epcoatl. The vestments in which he went, having put them on, were set with mussel shells.

The sixth place to which they carried [a victim] was the top of [the hill of] Cocotl,[11] and also he went bearing the name Cocotl. His array was varicolored —part red, part brown.

The seventh place was on the summit of Yiauhqueme, and also the human banner bore the name Yiauhqueme. The clothing which he bore was completely brown.

These were the places where [the children] died, as blood-offerings, as human banners.

And all went with head-bands[12] with sprays and sprigs of quetzal feathers; they had green stone necklaces, and they went provided with green stone bracelets; they provided them with bracelets of green stone. Their faces were painted with liquid rubber, and spotted with a paste of amaranth seeds. And their liquid rubber sandals: they had sandals of liquid rubber. All went in glorious array; they were adorned and ornamented; all had valuable things on them. They gave them paper wings;[13] wings of paper they had. They were carried in litters covered with quetzal

Auh mjeccan in qujmoncaoaia,

quauhtepec: auh yn vmpa onmiquja, çan ie no ie ytoca etiujia, in quauhtepetl: yn jamatlatquj, yiapaltic.

Jnic vccā miquja, icpac in tepetl ioaltecatl: çan ie no itoca ietiuh, intlacateteujtl, ioaltecatl: yn jamatlatquj, tiltic, chichiltic ic caoanquj.

Jnjc excan, tepetzinco: yn vmpa onmjquja cioatl, itoca quetzalxoch, ytech canaia, in tepetzintli, qujtocaiotiaia quetzalxoch, yn itlatquj catca texotic.

Jnic nauhcan, poiauhtlā, çan itzintla, çan ixpan in tepetl, tepetzinco: itoca ietiujia in miquja poiauhtecatl, ynic muchichiuhtiujā, vlpiioac, tlaulujtectli.

Jnic macujlcan, vmpa in atl itic itocaiocan pantitlan, in vmpa, onmjquja, itoca ietiuh, epcoatl: yn itlatquj, in caqujtiuja, epnepanjubquj.

Jnic chiquaeccan: vmpa quiujcaia cocotl icpac, no itoca ietiuja cocotl: yn inechichioal catca, chictlapanquj, cectlapal chichiltic, cectlapal yiappalli.

Jnic chicoccan, icpac yn jiauhqueme: çan no itoca ietiuh, yiauhqueme, in tlacateteujtl: yn jtlatquj ietiuh, tlacemaquilli, yn jiappalli.

Jzqujcan yn, in miquja nextlaoalti, tlacateteuhti:

auh muchinti, ynmaxtlatzon ietiuh, quetzalxixilquj, quetzalmjiaoio: in chalchiuhconquj ietiuh, yoan momacuextitiuj, qujmomacuextitiuj chalchiujtl: tlaixolujlti, qujmixolhujaia, mjxmichioaujque, yoan ymolcac, ymolcac ietiuh, muchintin maujçcotiuj, tlacencaoalti, tlachichioalti, muchi tlaçotlanquj, yn jotech ietiuh, tlaçotlantiuj, qujmamatlapaltia, amatl,

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6. Maps of the Valley of Mexico in Colonial times locate most of the places and features mentioned by Sahagún, but the [illegible] of place-names is at times confusing. Of Quauhtepec, Sahagún's Spanish text says: "*es vna sierra cerquenta que esta cerca del Tlatelulco*."
7. Tlapalic, Sahagún (Spanish text) has *colorado* (deep red, flesh colored); later he has *leonado* (lion colored, fallow) for *piapalli*. For *papalic, Molina* (*op. cit.*, p. 56) has *pardillo*: Medina (*op. cit.*), *cosa tirando de negro*; Simeon (*op. cit.*), brown or black.
8. The Spanish text explains: "*es vna sierra cerquenta que esta cabe guadalupe*."
9. *Loc. cit.*: "*es aquel montezillo, que esta dentro dentro laguna, frontero del chapultepec*."
10. *Loc. cit.*: "*es vn montezillo, que esta en los arrauales de Tlatelulco, y alli cabe tapetzinco*."
11. *Loc. cit.*: "*es vn montezillo que esta cabe chalco camino*."
12. *Molina* (*op. cit.*, p. 57) [illegible] which he translates as *una coguntadicha Peinar*.
13. Sahagún (*loc. cit.*) says "*pusiesen vnas alas de papel atras empiten*."

feathers; and in these [the children][13] were kept.

All went to be bathed. They went sounding trumpets; they went blowing shell trumpets; they beat clipper discs[10] with pine [hammers].

And all the priests carried on their backs their tobacco bags,[11] and their strings of *magwey* fiber about the neck, from which went hanging the little bags, which were filled with dyed, powdered tobacco. And the fire priest went ahead of them, taking his incense burner and his *magwey* thorn. And, with it, he carried his incense bag.

And leading them went a man, an old priest. He went bearing on his shoulders the mist rattle board, called also the sorcerers' staff, which was thick, broad, very wide, and long—very long. And it rattled; he went along rattling it.

No one else remained at the priests' dwelling; the house was all empty, deserted, tenantless.

And only four stayed there—singers, who sat singing, beating the drum, rattling the turtle shell rattle and the gourd rattle, and blowing the shell trumpet. They sat plying the shell trumpet.

And when they had reached the water's edge, the priests' bathing place, where, at the cardinal points, were the mist houses, thereafter all threw themselves down and seated themselves, trembling, shivering, quaking with cold, their teeth chattering.

Hereupon spoke the old man called the old precious stone priest; he said:

"[Behold] the place where the serpents are wrathful, where the water-gnats buzz, the place where the ducks alight, where the white reeds rustle."

When he had thus spoken, thereupon all plunged into the water; they churned it up—beating the water with their hands and with their feet, crying out. Speaking hoarsely, they mimicked all the birds.

Some spoke like ducks, babbling; some mimicked wading birds, speaking like them; some imitated water ravens, talking like them; some talked like [large] herons, some like kingfishers, some like cranes.[12]

Where they bathed, there in their midst were

Vilоa, onnevtemalo, tlapizalotiuh, quijpiztiuj, in tecciztli, cohcouiloc chililiztli.

Auh in muchintin tlamacazque, quimamama yn imiyiequach, ynmecacozquj, inmemecacozquj, itech pipilcatiuh yn imiiequach, ontetentiuh yiaqualli: yoan qujniacantiuh in tlenamacac, ytlemauh ietiuh, yoan yuitz ietiuh: yoan itlan cana icopalxiquijpil.

Auh ce tlacatl quacujlli triacantiuh, qujquechpanotiuh, aiochicaoazzli, no itoca naoalquaujtl, patlaoac, patlactic, patlacpol: yoan viiac, vitlaztic, yoan cacalaca, qujcacalatztiuh

aocac ce onmocaoi calmecac, cemjchictiuh, cactimoquetza, cactiuetzi in calmecac.

Auh çan naujntin in vmpa onmocaoa cujcanjme, cujcatoque, teponaçotoque, aiochiuhtoque, aiacachotoque; quijpitztoque in qujqujztli, qujqujçotoque.

Auh yn oncito atenco, yn jnnealtiaia tlamacazque: nauhcampa in manca yn aiauhcalli, njman ie ic neteteco, netlalilo, tlatzitzilca, tlaviujoca, tlacnecuechca, netlantzitzilitzalo:

in ie iuhquj njman ic tlatoa, in vnne itoca chalchiuhquaquilli: qujton.

Cozt[l] ypomocaiã, amoiotl ycaoacuian, atapalcatl ynechiocanaoan, aztapalcuecuetlacaian:

yn ooonjto y, njman ie ic onnetepenalon atla, tlachachaquatztinemj, yn atlan, tlamaujectinemj, tlacxiujtecuinemj, atlacxiuiztectinemj, tzatzitinemj, ycaocatinemj, qujntlaichecalhuja yn inquichtin totome:

cequj cauauhtlatoa, tlacacoaja, ceq'ntin qujntlaichecalhuja, in pihpitzti, pipiztlatoa: cequjntin qujntlaichecalhuja, yn acacalome, acacalotlatoa: cequjntin aztatlatoa, cequjntin axoquentlatoa, cequjn tecujlcoiocotlatoa:

yn vncan mahtiia yn, tlacpactla manca in cuec-

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10. CARRÁL: cf. Gabriel Saldívar: *Historia de la música en México* (Mexico: Editorial "Cultura," 1934), p. 21: *cabezudos, cascalla (cascaJ)(?)*.

11. "*Todos llevaban a cuestas, unos talegotillos anchos con unas cordezuelas de ixtli, con unas borlas al cabo: y de otros colgaban, unos tiras de papel pintadas, cuelgan con los talegotes colgaz, que llamavan yiyapachtli: y en aquellos talegos llevavan unos cañutos de hueso, llenos a la manera de polvorcal de cañutos, que ellos llamavan tlapoalli, que era oloriferado con tinta, y unos polvos de una yerua que ellos llamavan yiyeli, que es cosa hedionda de cantidad*" (corresponding Spanish text).

Clark (*op. cit.*, Vol. I, p. 57n.) writes: "*Acaquil: cured cane, pod tobacco.* The Mexicans had three kinds in use: the *pod* or Nicotiana suaveolens Ruiz.; the *quauhyetl*: *quauhtzin tecuanilla, pod tobacco*, or Nicotiana rustica L.; and *picietl*: *picietzin tenuili, pod tobacco*, or Nicotiana tabacum L., tobacco either as small or shredded in pellets called *popoalli*: *pod tobacco, quauhyetl, grated, or smoked in cigars or pumpets*: *picietl tenuhtic, pod tobacco. Whose tenuhtiuh, tobacco was mixed with xochiocotzotl, aromatic herbs, and chicozotl.*" Cf. also *ibid.*, Vol. II, p. 136.

12. These birds are described in Lib. XI, cap. ii, § 3 of Sahagún. Cf. Robredo ed., Vol. III, pp. 169-91. Sobre dalbana (here unquestionably or (probably) green-winged teal; Sim; Amerikens spien or heron; kingfisher (*aquapanic or aquapanicalli*); and sandhill crane (Sánchez Kapiel, p. 118, notes 3-7).

5: Sahagún M-5 (1529-1590) 1953 NU7 Astec NU7

Fourth Chapter, which telleth of the stars.

Inic nauí Capitulo, itechpa tlatoa: in cicitlaltin.

The Comet

It was said [to be] an omen for the ruler. Because of it a ruler was to perish; perchance some person of noble lineage would die. And likewise they said that somewhere he might be imprisoned, or war would begin. Or else there would be famine. The common folk said: "Perhaps this is our hunger; perchance famine," they said.

Citlalin popoca.

Mitoa: tlatocatetzauitl, ic tlatocamicoaz, aço ca ueỹ tlaçopilli ie mjquiz: yoan no quitoaia, aço cana ie oalmotzacoaz, aço ie olinjz teuatl tlachinolli: yoan anoço ie maianaloz. Quitoaia in maceoalti: aço tapiz hi, aço apiztli quitoa.

821
787

The Shooting Star

It was said that the passing of a shooting star rose and fell neither without purpose nor in vain. It brought a worm to something. And of [the animal] wounded by a shooting star, they said: "It hath been wounded by a shooting star; it hath received a worm." [Such] was not to be eaten. It was looked at with fear, abhorred, and shunned. It turned one's stomach.

Citlalin tlamina.

Mitoa: amo nenquiça, amo nẽuetzi, in itlamjnaliz: tlaocuilloti a. Auh in tlamintli, mitoa: citlalmjnqui, ocuillo, aocmo qualo, mauhcaitto, tlaelitto, hihiclo, tetlaieltia.

821
825
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And by night all were well protected. All covered themselves; they clothed themselves, wrapped themselves in mantles, and bound on their garments, for fear of the shooting star.

Auh in iocaltica vel nemalhuilo, neololoio, netlapacholo, nequentilo, netlalpililo: imacaxo in itlaminaliz citlalin.

821

The S-Shaped Stars

[These] were apart; they appeared by themselves, shining and shimmering. And for this reason were they called *S*-shaped stars—that they were similar to and very much like a [kind of maize] tortilla which was made, or an amaranth seed tortilla. [These] were, at both ends, twisted and rounded over. They were eaten on the day Xochitl, everywhere, in each house. In all places, in men's dwellings everywhere, they were made.

Citlalonecuilli.

Çan iioca onoc, iioca neztoc, tlanestitoc, cuecuepocatoc: Auh inic mitoa, citlalonecuilli: ca quinenuilia, vel no iuhqui centlamantli tlachichioalli tlacalli, anoço tzoalli: nenecoc, cecentlapal quacoltic, quateuilacachtic: nachilhuitl ipan in quaqualoia, nouian cecencalpan: quitzacutimanca, in nouiian techachan nechiualiloia.

821
262

The Scorpion Stars

In the same manner, [these] resembled and appeared in the aspect of the venomous scorpion, with upcurved tail. Arched and upcurled is its tail; wherefore [these] are called the Scorpion Stars.

Citlalcolotl.

Çan no iuhqui: quinenuilia, quinamiqui, in itlachicliz tequani colotl: cuitlapilcocoltic, mamalacachtic, teteuilacachtic in jcuitlapil: ipampa inic mitoa citlalcolotl.

821

10:Deevey N-4 (no date)1957 NU7 Aztec NU7

Bernardino de Sahagún (1499–1590), who came to Mexico in 1529. It is unfortunate that there is still no complete edition of this work in a European language. The Spanish version, written by the author toward the end of his life, was not published until the early 19th century, and is in part a condensation of the Nahuatl work written about 1547. This is particularly true of Book Eleven, which contains most of the natural history, and has therefore attracted less attention from scholars than the books dealing with ceremonies and the calendar. The edition by Anderson and Dibble (1950–54), which gives Nahuatl and English in parallel columns, has not yet reached Book Eleven, so we must rely on the 1938 Robredo edition of the Spanish text, while the illustrations are to be found in the Madrid edition of 1905–07. Sahagún's vertebrate zoology has recently received careful treatment at the hands of Martin del Campo (1938, 1940, 1941). Some of the flavor of his ornithology can be given by "listening to the mockingbird" (actually the curved-bill thrasher, *Toxostoma curvirostre)* when he sings in Nahuatl:

"There is a bird in this country called *cuitlacochtótotl* or *cuitlacochin;* it has longish and slender feet, and a thin and sharp beak, somewhat curved; it is of a muddy color, tending toward purplish; it sings very well; it is so called by reason of its song, which says *cuitlacoch, cuitlacoch, taratitarat, tatatati, etc.*" (Robredo edition, vol. 3, p. 189).

Sahagún's botany will not be discussed here, since it appears not to bear significantly on limnology. It is treated from the medical point of view by Alcocer (1938) in an appendix to the Robredo edition. Aztec medical botany, however, is much more thoroughly covered in Emmart's magnificent edition (1940) of the de la Cruz-Badianus herbal of 1552, and in a memoir by Paso y Troncoso (1886), while Sahagún's general botany is competently treated by Rivera (1941).

A general impression of Sahagún's work is that it is the achievement of a man who knew no natural history when he came from Spain, but whose consuming passion for all things Mexican drove him to learn and record all he could from native informants. If so, we are entitled to read between the lines an enormous amount of information that was not recorded. It is of course no new discovery that "primitive" people are very skilful naturalists. Raymond Paynter informs me that more kinds of Yucatecan birds are named in modern Maya than in Latin, and ethnographers have repeatedly found natives to be better naturalists than themselves. This does not diminish the fact that the lacustrine flora and fauna were exceedingly well known to the Aztecs of the Valley of Mexico, many of whom spent most of their lives in canoes and depended on limnologic knowledge for their livelihood. And, though the available sources emphasize the economic basis of this knowledge, so that "comenlos"—"they eat them"—is a monotonous refrain in

X 787
TX Tezcatlipoca; he only went withdrawing rule and power from others.

X 787 And of him who was born on the day sign One Death it was said that he would prosper and be rich, whether a nobleman or only a poor vassal. Many were his gifts. Honor came his way and rested on him when he performed well his penances and humbled himself. But if he did not do well the penances, purely by his own act he forsook and harmed his day sign.

Auh in aquin ipā tlacatia itonal ce mjquiztli: mjtoaia mocujltonoz, motlamachtiz, intla pilli, anoço çan maceoaltzintli, muchi inemactia, itech açia, itech pachivia, in maviçotl: iquac in tlauellamaceoa, mōcnomati: auh intlacamo uellamaceoa, ca çan yneujian conmocaujlia, quimjtlacalhuja yn jtonal.

X 787 If, at this time, someone were born, then they
553 bathed him and gave him a name. Small children performed the naming ceremony.[1] If a boy had been born, they therefore called forth [as his name] Mi-
851 quiz, or Yaotl, Cenyaotl, Necoc yaotl, Chicoyaotl, or Yaomauitl. So they placed on him a name of Tezcatlipoca. Of this one it was said: "None may wish him harm: none may wish him to die." If anyone should wish or desire his death, he would simply sicken and suddenly die.

yn jquac, y, tla aca otlacat, njman caltiaia, quitocamaca, qujxicvenquaqualia in pipiltotonti, intla oquichtli otlacat, ic qujnotza mjquiz, anoço iaotl, ceniaotl, necoc iaotl, chicoiaotl, iaomavitl, ic quitocamamaia in Tezcatlipuca: injn mjtoaia, aiac vel qujcocoliz, aiac vel qujmjquitlanjz, intla aca qujmjquitlanj, qujmjquiztemach... çan iê in moçocolia onmjctiuetzi.

567 At this time it was the day sign of the slaves, the wretched slaves, whose dwelling places were by the hones for sharpening and the grinding stones. None of the slave-owners could scold them, or abuse them with vile words, or call angrily or indignantly to them when they learned that the morrow would be the day sign of Tezcatlipoca. They then, first, took from them, struck off, and removed from them the wooden collars, the curved ones in which they were held and with which they went about restrained lest they flee. Then they soaped them and bathed them, and made much of and flattered them. They showed them great esteem, because, so they thought, they were his likenesses and representatives:[2] his beloved
●[825] sons. It was said that they were like the blue cotingas, the trupials, the precious birds of Tezcatlipoca. And those who owned slaves warned and on threat of death[3] ordered their children, youths, and growing sons, commanding them sternly and rigorously, not to chide, deal vainly with, nor strike the slaves.

Auh in jquac in catca ipan tonalli: in tlatlacoti, in tlatlacotzitzinti, in teatexatitlan, temetlatitlan innemjan: aiac vel qujmaoaia, aiac vel qujntenquanviaia, qujntlauelnotzaia, qujnqualancanotzaia, in tlacaoaque, in oqujmatque, ca muztla itonalpan iez in Tezcatlipuca: njman achto qujntomaia, qujtequjlia, qujntlaxilia in quauhcozcatl, in coliuhquj, injc pieloia, inic ilpitinenca, injc amo cholozque: njman ic qujmamoviaia, qujmaltiaia, cenca qujntlaçotlaia, qujnxoxocoiomatia, vel qujnmavizmatia, ipampa iuh qujmatia, ca ixiptlaoa, ipatilooa, ytlaçopilhoan, mjtoa iuhquin iquecholhoan, içaquantotooa, itlaçototooan in Tezcatlipuca: auh in tlacaoaque, vel qujnnemachtiaia, qujnmjquiznaoatiaia, qujntlaquauhnaoatiaia, qujntepiznaoatiaiaia, in impilhoan, in jntlazcaltilhoan, yn intlaoapaoalhoan: injc amo qujmaoaz-que qujncuecuenochichioazque, anoço qujnvitequjzque in tlacaoā:

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1. Of this ceremony, the Spanish text reads: *"cembidauan a los niños, y les dauan de nombre, del que auia nacido: y le dezian que a hombre, por los calles."* Eduard Seler, in *Einige Kapitel aus dem Geschichtswerk des Fray Bernardino de Sahagun* (Stuttgart: Strecker und Schröder, 1927), p. 315, translates an explanatory passage from the *Academia de la Historia MS:* *ninoan ye ic quinnotzaia in capuchpipiltzintzi in iquac ouallaquiz ninoan ye ic quinnomacaca in iuhcuel ouallaquiz[a] in ilelo yeuan auh quimilhuia in ajo yuuel anoço nitiuh auh ninoan ye ic tzontiliui quihcuaa tlaalhuia tzontlamic tzicuicuenquaquayan i yuuel yquac quicaquizilia in itoca inic mochi daual ic quinnotza — dann ruft er die Knaben. Nachdem sie gekommen sind, gibt er ihnen die Nabelschnur-Opfergabe und fragt (die Ausgefragten), wie er heisst, und er nennt ihnen (die Namen) Yaotl oder Ytitzil (Krieger oder Kolibri). Und darnach fangen sie an zu schreien und sprechen: "Kommt her, Freunde, das Nabelschnuropfer Yaotls essen." Dann meldet sie seinen Namen (der Kinder), wie dem alle er nennen sollen.*

2. *See Florentine Codex*, Book VI, fol. 203*v*.

3. *Quinnopixmatiaiaia:* the term so appears in the Nahuatl column.

[i.e., One Death.—Analyst]

X 787 Twenty-first Chapter, which telleth of the tenth
776 sign, called One Flint Knife. And it was said that it was of good fortune, and claimed that those then born were brave and became seasoned warriors. And it was said that the women then born were forceful; they were able in all things and made their goods very well. And it was said to be the day sign of Uitzilopochtli, to whom it was dedicated. His domain was war. It was said also to be the day sign of Camaxtli. And when this sign began, they observed the feast [of Uitzilopochtli]. And it was said that all the day signs were good—[all] thirteen.

Injc cempoalli eoc capitvloc itechpa tlatoa, injc matlactetl machiotl, in jtoca ce tecpatl: ioan qujl qualli in jtonallo, auh qujl in aqujquc vncan tlacatia chicaoaque catca, ioan tequjoacatia: auh qujl in cioa vncan tlacatia oquichiolloque catca, muchi in veli catca, cenca uel qujoaxtiaia in jatlatquj: auh qujl itonal catca in Vitzilopochtli, in jtech poubquj catca, in jtequjuh catca iiaoiotl, qujl no itonal in Camaxtle: auh in jquac vmpeoaia inja machiotl, qujlhujquiztiliaia, auh qujl muchi qualli catca in jzqujlhujtl, matlaqujlhujtl vmei.

776 One Flint Knife set in. On this One Flint Knife,
782 when it tarried for a day, they then made offerings to Uitzilopochtli, whose day sign it was, and to Camaxtli, god of the Uexotzinca.

776 Thus it is said they made offerings and paid great
782 honor [to Uitzilopochtli] there at his temple, in his
776 tribal district, at the place whose name was Tlacatecco. There was his image guarded, and all his array. They had it all spread out before him and laid in the sun; they offered incense and presented him[1] what were called the quetzal feather cape, the blue cotinga feather cape, the red spoonbill feather cape, the yellow parrot feather cape, and the humming bird feather cape.[2] But only after them came
● [825] last the no longer very precious feathers, like the white heron feather cape or the reed thrush feather cape.[2] Severally they laid all of them down, offered them separately, arranged them in rows, placed them in order, etc.

Moquetza ce tecpatl: inin ce tecpatl, in jquac tlacemilhujtiltiaia, vncan qujtoxaltiaia, ytonalpan catca in Vitzilopochtli, ioan in camaxtle, vexotzinca intouh,

injc mjtoa: qujtonaltiaia, cenca quimaviztiliaia, in vncan ieupan icalpulco in jtocaiocan catca tlacatecco, vncan pieoia in jxiptla in jxqujch itlatquj, much ixpan qujtequjlitia, qujtotonjaia, qujtlenamaqujlitia qujtlacotonjtiaia, in motencoe quetzalquemjtl, xiuhtotoquemjtl, tlauhquecholquemjtl, tonquemjtl, vitzitzilquemjtl, auh ça qujtoqujlia, qujtzacuja, in aocmo cenca tlaçoviztl, in iuhquj aztaquemjtl, tzanaquemjtl: muchi nononqua qujtecaia, qujtlatlamantilia, qujcuecuentilia, qujvivipana. Er[3].

And all these precious capes, when they spread them out, remained there a day. By doing this, it
782 was said, they sunned them for Uitzilopochtli. And there offerings were made; there they laid out all the gifts, called fast foods. And all the good, prepared

auh much ie in tlaçotilmatli ipan qujtecaia, vncan cemjlhujtia: iehoatl injc mjtoa qujxtototonjlia in Vitzilopochtli, ioan vncan tlamanaloia, vncan qujtecaia in jxqujch veudi, in motencoa tlacatlaquall: ioan in jxqujch iectli, in tlachichioalli tlaquall, in

1. *Quiçomatlalde* shamelessly could mean "they beheaded (paid for) him."

2. Corresponding Spanish text: "*unas a manera quetzalquemjtl, que quiere decir: capa de quetzales verdes, y resplandecientes, otra a manera ahuitzotquemjtl, que quiere decir: capa de plumas azules, y resplandecientes: otra a manera tzanquemjtl, que quiere decir: capa de plumas amarillas, y resplandecientes: otra a manera tlauhquechol quemjtl, que quiere decir: capa hecha de plumas resplandecientes de colorado.*"

3. Cf. Bibr, *op. cit.*, p. 233. In *Ibid.*, p. 160, n. 2, it is jackdaws.

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Second Chapter, in which is related the evil omen which they regarded in two ways: so it was when they heard that the white hooded hawk[1] cried out; and what the merchants did when somewhere on the road such befell them; perhaps it cried out at them.

Ic ome capitulo, vncan mjtoa: in tetzaujtl catca, in çan necoc tlachiaia: in juhquj catca, in jquac quicaquja, in tzatzia oactli: ioan in tlein qujchiosia, puchteca in jquac cana iuhquj vtlica, in jnpan muchioaia in anoço inpan tzatzia.

Likewise they considered it an omen of evil when the white hooded hawk screeched at someone. As they said, it spoke in two [ways],[2] sometimes good and sometimes bad.

No ioan, quitetzammatia: in jĵc aca ipan vevetzca, oactli: in juh conjtoa, vme vitz quitoa: in quenman qualli, quenman amo qualli.

When it displayed good, then they heard its words which it said as it screamed: "A good time! A good time!" When this was the case, none were frightened; the travelers were in no way terrified by it. Rather, they rejoiced. It was as if their hearts were gladdened, because perhaps they would come upon something pleasing; perchance in something they would be favored; they would attain something beneficial.

In jĵc qualli quinextia, ic quicaquj in jtlatol injc vevetaca quitoa: ieccan, ieccan, in jquac, yn, amo netemmacho: atle ic momaubtia, in nenenque: çan ie papaquj: iubquin acovetzi in iniollo: ipampa, aço itla qualtzin, in jpan ie oniazque: aço itla ipan mopovatiuj: itla qualli, quicnopilujzque.

But when they heard that it laughed too long, in a high pitch, — as if its bosom and side were in pain; or as if it screamed swollen with joy, [then], as if they were sick and frozen, none spoke aloud. They went with heads hanging, with necks loose. No longer [was there] control. Because of this they felt that perhaps something woeful would now betide them; they would come upon something perilous. Either some one of them would die; or sickness would come or somewhere they would be ambushed. This befell them when, perhaps, [they were] somewhere among the mountains, in a gorge, in the midst of the desert,[3] in the middle of the woods, in a thicket, within and among the trees. And if it were merchants, vanguard merchants, wayfarers, whom it befell that at them the white hooded hawk laughed, they said that perhaps now they should come upon something, or their goods would be carried away by the water, or some evil men, thieves

Auh in ie oquicacque, in juhquj onmjmjctoc, ic vetzca, tlatlapitzaoa: in juhquj, itzillan, ijomotlan, onquaquauhti: in juhquj, mocacanaoa, paqui, vevetzca: iuhquin ontlanavi, iuhquin ocevetzi, aocac naoati: ça tlatolliuj, ça tlaquechpoliuj, aiocmo tenaoatili: ic quimatia, aço itla ovi, inpan ie onmuchioaz: itla ouj, ie conmonamjctiznque: anoço cenc aca ie mjquja: aço ie vitz cocoliztli, anoço cana inpan, ie onlmotzaquaz. In jnpan muchioa, yn, aço cana tepetzalan, atlauhitic, itzlsoatl itic, quauhnepantla, quauhioacatla, quauhitic, quaujtl itic: auh intla puchteca, oztomeca, nenemjnj: iuhquj inpan omochiuh, in jnpan ovevetzcac oactli: quitoaia. Aço, ie itla, conmonamjctizque: aço ie ontlaaſbctizque: anoço ie acame, tlavelliloque, inmac ie onmaquizque, ichtecque, tetlâcujcujlique, tetlatlaçaltique, tetlanamoelique, inmac ie ontlatlaçazque, quintlacujcujlizque, quintlacencujlizque, quintlatlaçaltizque, quintlanamoelizque: anoço cana cenc, ie onquauhtenoc-

1. Cf. Edward Seler: *Collected Works* (J. Eric S. Thompson and Francis G. Richardson, eds.; Cambridge: Carnegie Institution of Washington, 1939), Vol. IV, p. 48; he comments that the bird was thought an evil omen in traveling merchants.

2. Probably idiomatic. More literally, *ome ohtu quitoa* could be rendered "in two ways came what it said."

3. Quauhnepantla. Alonso de Molina, in *Vocabulario de la lengua mexicana* (Julio Platzmann, ed.; Leipzig: B. G. Teubner, 1880), translates the term as either woods or desert.

who had escaped from their hands, who pilfered, plundered, and robbed, would now wrest goods from their hands, and plunder, strip, sack, and rob them. Or somewhere, some of them might now faint and collapse, to be cast aside. Or they would be eaten by wild animals—the fare of brutes; they would become the game of wild beasts. Or somewhere they would be encircled by, and encounter, war.

tzinque, ie oovetzinque, ie onmonamjnjque: noce, ie ontequancoalonque, tequiltlaqualtin, tequanjme intlaqualhoan, ie onmuchioanque: anoçe, cana inpan ie oalmotzaquaz iaoiotl: ie conmonamjctiinque.

When this was so, he who was leader, who went commissioned leader, who proceeded as principal there along the road, then began to encourage them. He greeted his younger brethren with tears, his charges who were being taught. Along the way he instructed them and said to them:

In jquac yn, in aqujn tachcauh, in tachcauhchiuhtiuh, in tachcauh icatiuh vtlipan, vncan peoa, in qujmelaquaoa, in qujochoqujztlapaloa, iticiccaoan, itlahoapavalvan: in vtli ipan qujmixtlamachtia, qujmjlvia.

"Be of good cheer, O my sons, O my younger brothers. Of what profit is it that we are afflicted? Let no one be sad or heavy of heart. In truth for this we came: we came to die; so went our hearts heavy and foreboding. Thus we went from and left our homes and the houses of others:[4] our aunts, our uncles, our nephews, our elder sisters. For this reason they shed tears for us; they poured out upon us their weeping, their sorrow, that perhaps here, somewhere, on the desert, on the plains, in the gorge, in the forest, in various places will lie scattered our bones and our hair; in many places our blood, our redness, will spread, poured out and slippery. For in truth this hath been our reward. Let no one feel womanish in heart. Yield completely to death; pray to our lord. Let none think of or brood over [our condition]; for only later shall we know of whatsoever things[5] we may strike against. Then, in the end, we may weep for ourselves.

Ximellaquauacan, nopilhoane, noteiccaoane, quennel titotolinja: macaiac tlaocuja, nentlamati in jiollo, ca nel ic tioallaque, in timjqujco: ca iuh oalietia, iuh qujoalmattia in toiollo: injc ticoalalcaujque, tiquallalotique in tonca, in teca: in tauj, in totla, in tomach, in touchtiuh: ca ie injc techchoqujli, injc topan qujpito, in ichoquja, in jtlaocul: aço cana njcan, ixtlahoatl, atlauhtli itic, quavitl itic, cecemmanoz in tomjo: in totoon, nonoqujuhtoz, aalacatoz in tezço, in totlapallo: ca nel otomacoaltic, ma caiac qujciotlamachti in ijollo: xicmotlaquammacacan in mjquiztli, xicmotlatlauhtilican in totecujo: ma caiac tle itic qujnemjti, qujlnamjquj: ma ça qujn jc ticmatizque, in çaço tle itech tiotzotzonativi: vncan ic cemmaian, tontochochoqujlinque:

"For truly, this is how we come giving honor[6] and luster to our lords, the merchants who lead, raising them to glory and lifting high their heads. Ere now they have gone knowing and marveling at such things. We are not then the first to discover and behold what will befall us. Strengthen your hearts, O my sons!"

ca nel iehoatl injc tiquinteiotico, tiqujmjtauhcaiotico, tiqujntonaleoaco, tiqujntzontzonacocujco intotechiuhcaoan, in puchteca, in jiaque: ca ieppa iuh quimattivi, iuh qujmaujçotiuj, camo qujn tehoan iancujcan ie toconnextinque, ie toconjttanque, in tlein topan muchioaz: ximellaquaoacan, nopilhoane.

And if somewhere night fell, they gathered, joined, crowded, and assembled themselves somewhere at the foot of a tree or the opening of a gorge,

Auh intla cana oimpan ioac, cana quaujtl izcintlan, aneço atlauhcamac, ommololoa, ommoccmololoa, ommotepeuhtitlalia, monechicoa, qujcujtlalpia, quj-

4. Probably *nonaz* and *noz* are to read *noaz* and *noz*. In Bernardino de Sahagún, "Manuscrito no 3 colocense," *Historia de las cosas de Nueva España* (Francisco del Paso y Troncoso, ed.; Madrid: Hauser y Menet, 1946), Vol. VII, p. 390, the phrase is *ye naaz, ye noz*. The corresponding Spanish text reads: "*quando partiesse de nosotros amos.*"

5. "Manuscrito no 3 colocense," p. 391, after *de pago de*, inserts *ninomamatiliztli*, *de pago de*.

6. In *loc. cit.*, it is *tiquinmopalehuia*.

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Fourth Chapter, in which is told the omen taken as a portent when the horned owl[1] hooted.

Likewise all took it as an omen and an augury, and it was considered a portent, when the horned owl hooted, when perchance on someone's roof terrace or on his roof top, or up in his tree, it was hooting when they heard it, and it was saying, "Tecolo-o-o! Tecolo-o-o!"[2] In this wise it sounded when it hooted.

They said that when it was heard, it signified death or sickness; it was an omen of death. He who heard it would perhaps die, or beg, or be slothful; he would die in bondage or in war; or one of his sons would die; or his slave would flee. Perhaps now his house would be destroyed, his land would shrink; water would continually appear; weeds would cover at the gateway or the courtyard; the walls would lie crumbled, in ruins—lie devastated. There all would answer the calls of nature—would urinate and defecate—and rubbish would be cast. Salts would lie evaporated; the earth would lie smoldering.

Then it would be said, so that all might marvel: "Once, in this place, here, was the house of one who came commanding reverence. Here came a householder enjoying fame;[3] there was always honor, and [the house] was swept clean. At least the rubbish was cast aside somewhere. And none might urinate on his walls, [or] he would chide him.

"But now in his very place only the walls remain standing."[4]

Ic nauj capitulo, vncan mjtoa: in tetzaujti injc motetzaujaia, in jquac tecuiuti chocaia.

No yoan netetzaujloia, tlauetzaujaia, tetzammachoia, in tecuiutl choca: in jquac tla aca ythpantenco, anoço ixcalticpac, iquauhticpac chocatica: in quicaquj quitotica: Tecolo, o, o, tecolo o o, yvin in caqujti, in choca.

Quitoa in jquac in cacoia, quinextia mjquiztli: cocoliztli, mjqujztetzaujtl: in aquin oquicac aço ie mjquiz: aço tlaciujti, aço tlatlatziujti tlalmjquiz, anoço inomjquiz, anoce aca ce ipiltzin ie mjquiz, anoço itlacauh ie choloz, aço ie tlalpoliuiz in ychan, tlalli canauac, atl nenecic, acaoztimanjc in quiocatl, in jthoalli, tepuntli xixiticatoc, tlaujujmoloc, tlauelloztoc, vncan nexixalo, nexixalo, nemanaujloc, tlaçollaloc, tequjxq'il conoloc, tlalli ipotocatoc:

iquac itoloz injc tlamaujçoloz: ie iuhcan ocatca in, ychan in vncan ontlamamaulticoc: in vncan omoteiotico chane: nauchipa otlumaviztimanoca, otlaxtecaliuhtimanoca: ma el cana oc tlaçolli ovetzioca: auh in jcalitech ainc vel omaxitoia, teanaia:

auh yn axcan ie ça iuhcan, ça tepuntli iouatoc.

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1. *Tecolotl*. According to Siliar, *op. cit.*, Vol. I, Pt. 3, p. 14, it is a horned owl or eagle owl. In Vol. IV, p. 48, he refers to it as a large owl "associated with darkness, night, and clairvoyance influential at night." Francisco F. Santamaría, in *Diccionario general de americanismos* (Mexico: Editorial Pedro Robredo, 1942), Vol. III, p. 147, identifies it with the *tecolote* (see, however, Chapter 5, n. 1, *supra*).

2. Gardner, *op. cit.*, p. 355, n. 6, referring to the superstition, "Cuando el tecolote canta, el indio muere," translates "*Tecolo-o-o!*" as "*Perjudica a alguno.*" He identifies this bird as *Bubo virginianus* L. (*Indio de Arkansas*).

3. Corresponding Spanish text: "*En este lugar había una persona de mucha estima, y acatamiento, y señorío.*"

4. In *ibid.*, this is rendered: "*En este mismo sitio de que oyes este cuento, del hombre honrado en el que dudaremos estas siguientes, para que lo digamos, lo que suele de hacer:*"

[p. 162 is blank]

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Fifth Chapter, in which is told what was the omen of the screech owl.[1]

Likewise all held and regarded the screech owl[2] as an omen, when it screeched from the front of someone's roof terrace, and went screaming.

They said: so, therefore, they thought that now someone would die; now some of the householders would die; now some would sicken. And if now twice or thrice it passed screeching, in the very same place, the front of the roof terrace or upon the house, so much were they frightened and filled with dread, that verily they believed that because of this, [misfortune] would not miss its mark — that in truth it would come to pass as the screech owl screeched at them.

Likewise, if someone were already sick when it let out a scream at him, they said that now he would not issue forth; now we would take our leave of him.[3]

For they said this: it was thought that this screech owl was the messenger, the envoy, of Mictlan tecutli and of Mictecaciuatl. It knew the land of the dead. Hence [the gods of the underworld] named it "seasoned warrior"; because it was the one who called and summoned people for Mictlan tecutli and Mictecaciuatl.

And when they heard it screech and rasp its claws,[4] then the men chid it and said to it: "Go quietly, O knave, thou with the big eyes sunk deep! Thou hast lain with thy mother!" And the women said to it, and thus chid it: "Vanish quietly, O sodomite! Hast thou perchance made a hole in the hair, with which I may drink [in the land of the dead]?" For not until then shall I go!"

When thus they had chidden it, it was thought that thus all were made secure. Thus they hindered, reversed, and headed off its warning, so that what he screeched at them would not befall them.

Ic macujlli capitulo, vncan mjtoa: in tezcauitl catca, in jtechpa chiquatli.

No yuan netetzcauilcoia, tetzcauitoia, in chiquatli: anoço chichtli yn jquac aca, itlapanjxquac tzatzi: tzatzitiquiça,

in quitoa: cuel, ic quinelitocaia, ca ie aca mjquiz: ic ceme mjquinque in chaneque: ie ceme cocolizcuizque. Auh intla ie oppa, ie expa tzatzitiquiça: in çan ie vncan, in tlapanjxquac, anoço in calipan, ic cenca momaubtia, motemmati: vel ic quinelitocaia, ca amo çan tlaneoa: ca vel nelti, injc inpan otztztic chiquatli.

No ioan, intla ie aca mococoa, in jpan tzatzitiquiça, quitoaia ca aiocmo quiçaz: ca ticcaoazque.

Ipampa iuh quitoaia, quilmach, in itheatl chiquatli: intitlan, intlalcal, in mjctlan tecutli: yoan mjctecacioatl: omonat in mjctlan, ic quitocaiotiaia, isotzquioa: ipampa ca inteancauh, intenotzcauh, in mjctlan tecutli: ioan mjctecacioatl.

Auh in jquac, quicaquja tzatzi: ioan in mozticacalatza njman conaoa, conjluja in toquich: ma xitlamattiuh nocne, tixtecocoiocpul: monan ticieco. Auh in cihoa conjluja, injc caoa: ma xitlamatpolotiuh, cujlonpul: cuix otiçcoioj in tzontli ic natlitiaz: ca iamo cuel in njiaz.

Injc iuh conaoa in, quilmach iubquja ic onepatilo, ic quelcltia, ic quilochtia, ic quiiacatzacuilia, in itenotzalia: injc amo inpan neltiz, ic quinteatzilia.

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1. Seler, *op. cit.*, Vol. IV, p. 52, says that the *chiquatli* is a smaller owl, the screech owl. Santamaría, *op. cit.*, Vol. I, p. 494, says of *chiuatl* that it is "*nombre vulgar de un ave de la clase de las Ardeidæ, llamada también buhona llanera y chiuacanul* (Spanish *cucurucho hygagua Hidgua*)."

2. *Chiquatli* and *chichtli* are interchangeable terms. For corresponding Spanish text and Molina, *op. cit.*

3. Corresponding Spanish text: "luego le pronosticauan la muerte."

4. *Ibid.*: "*arannaua con las uñas*."

5. *Ibid.*: "*uno que tenga de hazer alla en el infierno.*"

[p. 164 is blank]

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Sixth Chapter, in which is told what the omen was, so that they took it as a portent, when someone saw a weasel which crossed in front of him.

Likewise all regarded the weasel[1] as an omen when it entered someone's house or else he came upon it on the road and it crossed over in front of him and appeared before him.

They said that now perhaps he would meet an affliction; perchance something would spring upon him. He would not arrive where he planned to go. Perhaps he would fall into the hands of some men who would slay him; or now words would be raised against him. Maybe now someone would make a declaration about him, adding lies and inventing things about him.[2]

And when it was seen, all shuddered with fright, were terror-struck, stunned; their flesh crept.[3] — We became numbed and quivered; our hair stood on end. It brought one woe and affliction.

And thus, in this manner, was it marked: with a large, varicolored, yellowish belly. And when it spoke, it squealed, as if one whistled through one's fingers. "Tocuilcua," "Tocuilechua."[4] And also "seasoned warrior" did they name it.

Ic chiquacen capitulo, vncan mjtoa: in tetzaujtl catca, injc motetzaujaia: in jquac aca qujttaia, coçamat in teixpan tlaujltequja.

No ioan netetzaujloia in coçamatl, anoço coçtli: in jquac aca ichan calaquja: anoço vtlica, cana qujnamjquj: qujiacaujltequj, ixpan tlaxtlapaloa:

qujtoaia, aço ie itla conmonamjctiz tetolinj: aço ie itla ipan concholoa, anno vel iaz in campa ixtnequj: aço acame inmac vetzitiuh, qujmjctitoque: anoço ie tlatolli, itech oneoac: aço ie aca, tlatolli conecaltiz: conilatollaqujliz, conilatolchichiujliz.

Auh in jquac itta, netlacmauhtilo: necujtiuecho, cecepoca, cnecuecioca, in tenacaio, ticecepoca, ticuecuecioca, tiquacecepoca, tinocujtivetzi: tetequjpachoa, teiollitlacoa.

Auh in juhqui, ic mochichiuh: yxtecujcujlpul coztic: auh injc tlatoa pipitzca, iuhquin mapipitzoa: tocujlcoa tocujlechoa: no iacoxqujoa qujocaiotiaia.

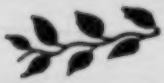
1. *Cozcatl* and *cuetzpalin* are interchangeable terms; see Molina, *op. cit.*, *cozcatl*.

2. Corresponding Spanish text: "*le acaya de hazerse algũ malefficio.*"

3. *Ibid.*: "*se les espelusnaua los cabellos, alguenos se ponjan yertos, o punzados.*"

4. Jones, *op. cit.*, p. 301, suggests that these terms may be the title of a ruler of the dead, like the rank and priestly terms mentioned. See, however, Andrés de Olmos: *Commentaire de la langue mexicaine* (Paris: Imprimerie Nationale, 1875), p. 235.

[p. 166 is blank]



X 787
● 825

Seventh Chapter, in which is told the omen so taken as a portent concerning the rabbit when they saw that now it entered one's house.

Likewise all regarded as an omen the rabbit when it entered someone's house. The field workers, the people of the maize fields, said that now his house would be laid waste. Or else now someone would flee [from it]: he would follow the trail of the rabbit, or of the deer. Now he would be a rabbit or a deer; he would turn into a rabbit or a deer.[1]

Thus was marked the rabbit—with very long ears,[2] a blunt, very blunt snout, a white breast, and very much shortened tail.

Ic chiconne capitulo, vncan mjtoa: in tetzaujtl injc motetzauja, in jtechpa tochin: in jquac quittaia in je vncalaquj ichan.

No ioan, tetetzaujloia in tochin: in jquac aca ichan calaquja, quitoa in mjllaca, in mjlpan tlaca: ie tlalpoliujz in jchan. Anoço ie aca cholox, ie contocaz in tochtli, in maçatl ivuj: ie tochtiz, ie maçatiz, ie motochtiliz, ie momaçatiliz.

Injc muchichiuh tochin, nacazpapatlactic, tentipontic, tenterepontic, elintac: ioan çan cujtlapiltetepontic.

1. Cf. Molina, *op. cit.* (*mochilli*): "*Amarrar conejo, o hazerse hombre, o tornarse hecho el hombre.*"
2. *El hecho pudiera, se hangliera; no encontrolo la pagadora, se quiere.*

[p. 168 is blank]

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Eighth Chapter, in which is told the omen which all took as a portent when they saw the chafer.[1]

Likewise all regarded as an omen the chafer, [which was] like a bright, brilliant red spider.

When it entered someone's house, and he saw it, or he intercepted it on the road, they said: "Now cometh sickness"; or, "Now we will meet some [evil]." Perhaps now someone would chide him — something would shame him.

And when it was seen in one's house, he who saw it forthwith seized it. He traced lines on the ground in the four directions: he made marks on the ground which he caused to take the form of a cross. And in the middle, at its center, he placed [the chafer] and there spat upon it.[2]

Thereupon he exhorted it; he said to it: "Wherefore didst thou come? Let me see, [that] I may hasten to marvel at it!"[3] Then he placed himself facing and looked toward the direction in which it would proceed.

If now it went northward, thus he who looked knew that soon he was to die. But if it did not go toward there, thereby he knew that perchance it meant something [else] perhaps of no great consequence.[4]

He who was shown the omen said: "Let it do [what it will]; let the little insect be aspersed! Shall we none the less be involved with it? Shall we none the less go with it? Later let us know what it meaneth."[5] Then he seized it and left it at a crossroads.

And some only threaded it on a hair and hung it up. If at dawn they saw that it no longer was there,

Ic chicuei cxpinolo, vncan mjtoa; in tetzaujtl, injc motetzaujsia: in jquac qujttaia pinaujztli.

No ioan, netetzaujloia in pinaujztli: iuhqujn tocatl tlatlauhquj, tlatlactic.

In jquac aca, ichan calaquj, in qujtta: anoço vilica qujiacanamjquj, qujtoa ie vitz cocoliztli, anoço ie itla conmonamjctia: aço ie aca conaoaz, itla ic conpinauhtia:

auh in jquac, tla oiztoc techan: in aquja oquittac: njman ic conana, nauhcampa quitlallacuilhvia, quitlalnochilia: iuhquja cruz quiquechilia: auh nepantla yiolloco conthalia, vncan onchicha:

njman ie ic quitlatoltia, quiluja. Tlen jc otivalla, tla njquitta, tlacuele nocommauiço: njman ic quitztimotlalia, quitztica in campa ie itztiaz.

Intla ie vmpa itztiuh, mjctlampa: ic quimati ca ie mjquiz, in oquimotiti: auh intlacamo vmpa itztiuh, ic quimati, aço çan itla in quitouznequj, acaçomo cenca veiztica:

quitoaia in motetzauj, tla quijocuili, tla motelchioa, in iocditon: cuix çan ie toconmattizque? cuix çan ie ipan toizque? ma ça quin jc ticmatizque in tlein, quitouznequj. Niman ic conana: homatac concaoa.

Auh in aca çan contzonuja, aco compilova: intla otlathvic socac quitta: ic cenca vel quitztzammati.

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1. Sahagún, op. cit., Vol. V, p. 9, calls it a kind of chafer which the Mexicans considered an evil omen (dating Torres); he compares it with the tzintzimitzcatl. Molina, op. cit., defines it as "cierto escarauajo q̃ anuil por aquarro." Cordova, op. cit., p. 310, n. 10, defines it as Cotinis versabilis, Stenopus fallaciosus, or the like.

2. Corresponding Spanish text: "hazian dos rayas en cruz en el suelo, y ponianlo en medio dellas y escupianlo."

3. Ibid.: "A que es venido, quiero ver a que es venido."

4. Ibid.: "alguna cosa leue o de poca importancia."

5. Ibid.: "verde esto donde quisiere, no se me da nada de ti, a de acabar pensando por ventura en lo que quisiere dezir, ello se parecera mas de mañana, no me canse de ti."

they were then filled with much dread. But if it dawned and it hung at this very same place, they were ennobled thereby. Little did they think of it; as nothing did they esteem it. And when they placed it in the midst of spittle or wine, they said it was made drunk by it. And also it was stated that sometimes it spoke in two [ways]: it also boded good. Perhaps something fortunate would be one's reward.

Auh intla çan ipã otlatvic, in çan ie vncan pilcac, ic mociollalia: amo cenca qujcsimati, atle ipan conjtta. Auh injc contlalia tlanepantla, chichitl, anoço vctli: mjtoa ic contlacuntia: ioan no mjtoa, in quenman ome vitz qujtoa: no qualli qujnextia, aço itla qualli temacehoal mochioa

Ninth Chapter, in which is related the omen which they regarded as a portent when an animal of strong stench, called a skunk,[1] now entered one's house or else sprayed and loosed an odor.

Likewise all regarded as an omen the skunk when it entered someone's home or there bore its young. They said: "Now the householder will die"; because, so they said, its abode, its dwelling place, was by no means among houses, in one's home. Maize fields, meadows, maguey and cactus fields [were] its dwelling places and abodes.

Also, they supposed that it was the likeness of the demon Tezcatlipoca. And when it loosed an odor, when it loosed a foul odor at one, they said: "Tezcatlipoca breaketh wind."

And if someone tried to capture or chase it, thus it mocked and gibed him: it raised and lifted high its tail, and then, if it drew quite near one, it forthwith loosed its stench at him. Like one sprinkling, its spray appeared and was seen; like a rainbow it arose. And it penetrated one; its evil stench entered into one. With difficulty did it abandon him. So one's cape dropped—was cast aside, thrown away. [Its stench] was spread all over the area; it extended all over the region. It reached everywhere, and spread on people. So did its stink-sicken one and molest one's nose.

And they said that when it arrived, when it was smelled, one should not spit. It was believed that if one spat, his hair would whiten; it would flare brightly. Hence they severely warned the children not to spit. When its stench was smelled, they only covered their mouths.

Ic chicuuacuj capitulo, vncan mjtoa: in tetzaujtl in quimotetzaujaia, in jquac centetl iolquj, in cenca hijac, in jtoca Epatl: in jquac ic oncalaquj ichan, auh anoço in jquac moxixa: mjexi. 787K 825

No ioan in epatl, netetzaujloia: in jquac aca ichan calaquj, anoço vncan mopilhoatia:

qujtoa, ic mjquiz in chane: ipampa iuh qujtovaia, ca amo inentla, amo inemja in calla, in techan: ca mjlpan, çacatla, memetla, nonopalla, in jnemjia, in jpujçaia.

No ipan qujmatia, ca ixiptla in tlacateculotl, tezcatlipuca: auh in jquac mjexi, in teiexi, qujtoaia: omjex in tezcatlipuca. [176]

Auh intla aca canaznequj, in ace qujtoca: çan ic qujqueloa, ic ica mocaiaoa: cenca qujquetzaz, cacoquetza in jcujtlapil: auh qujnjquac, intla ie uel itech onaci: njman ic qujualiexi, iuhqujn aca tlhalpichia, vel neci, vel itto, in jiel: iuhqujn aiauhcoçamalotl, ic moquetza: auh vel temaoa, tetechaquj in ijel, aiaxcan tecaoa: ic vetzi, ic tlaxo, ic tlaçalo in tetilma: vel centlalli momana, centlalli manj: nouijan aci, tepan moteca, injc yiac, injc tetlaelti: teiacaxolocho.

Auh qujtoa, in jquac in eco, mjnecuj, auel onchichá: qujlmach intla aca onchichaz, quaxtaliujz, comonjz: ic cenca qujntlacaoaltia, in tepilhoã: injc amo onchichaztzque: in jquac ineco yel: çan onmotempachoa. [827]

1. Sahagun, op. cit., Vol. IV, p. 20.

[p. 172 is blank]

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● 825

Tenth Chapter, in which is related the omen, by which a portent was drawn, of ants or frogs, and mice.

Likewise all regarded as an omen ants, whether red or black. When they lived and formed an ant hill in someone's house, they indicated persecution. They said, when they were seen, "Perhaps one of our enemies is come to visit something upon us."[1] So was said and made known that that which the enemy buried became these ants. When the ones which had been buried remained, they always were attributed to the enemy, who would have one dead,[2] who wished one to perish — who hoped one would die; those of great lust; inhuman; demons, the so-called destroyers of men. These buried and placed the ants.

When they swarmed in someone's house, thus they boded and required[3] his death. He who was envious, hoped, wished, and desired that one might die, that one might perish. So he caused anger; he tormented, troubled, affronted, and afflicted;[4] and he rendered no aid.

In the same manner all such [men] bore and determined an ominous death. The enemy perchance placed house frogs[5] somewhere in an opening of the wall or in the roof of the house. When they spoke, they croaked, and continued croaking.

So also the ominous mice, perhaps [as reported in] tales,[6] all these, the inhuman people, the enemies, placed and buried. When they spoke, so were they heard; so did they sound. Much and everywhere did they squeak; they squeaked continuously.

Ic matlactli caxtolnalo, vncan mjtoa: in tetzaujtl injc motetzaujaia, in jntechpa axcame, anoço cuecuela: ioan in quiquimjchtin.

No ioan, netetzaujloia in axcame, in tlatlaubque, anoço tiltique: in jquac aca, ichan moloni, mopotza: quinextiaia in tecocolilitztli: quitoaia in jquac oittoque, aço aca totecocolicauh itla otechtoquilico: inh mjtoa, inh nemacho in tlein quitetoquilia, tecocolianj: ichoan in mocuepa axcame, iquac in ie vecaoa, tlein oquitocaque: muchi ichoan intech tlanj in tecocolianj, in temjquitlanjnj, in temjquitzemachique, in temjquitzemachianj, in tevcijecoanj, in atlaca in tlatlacateculo: in motemeoa, tepoloanj ieholi quintoca, quintlalia in axcame.

In jquac aca ichan moloni, ic quitzetzauja, ic quitlanja in jmjquiz: in aquin tlacocoa, connectia, connequilia, connequiltia: in macuele mjquj, in macuel ompopoliuj: injc tlaqualanja, injc tlaiolquiztia, injc tlaamana, injc tciollo ixco icac, injc tlatequipachoa, injc axtlac monequj.

Ça ie no iuhquj, muchiuhquj: quicenuica, quicemjtoa in mjquizteauitl. In ichoan calcujati, aço cana tepancamac: calquac in quintlalia tecocolianj: cotaloa, cotalotica injc tlatoa.

No iuhquj in tetzauhquimjchin, anoço tetlaquechililli. Pl' chililti: muchi ichoan quintlalaia, quintetoquilinia, in atlaca, in tecocolianj: injc caco, injc nocaquj: vel pipitzca, pipipitaca, pipitzcaticate, injc tlatoa.

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1. Corresponding Spanish text: "mejor de temer porque nos ha de aquella casa de gente de algun enemigo, o inimigos."

2. Mochi ichoan: "todos ichoan" sends ayuda.

3. Jens, op. cit., p. 23, translates this passage thus: "Überzeichnet wie die Ohrenflunder einen (vor sich hinlebt. Wenn) verfolgen, so sterben auch sie, die Ameisen, sich wieder vermehrt. Wenn man sie, wie Ameisenhaufen jene (die verfolgt haben, verfolgt, so beenden sie ihr Leben (der wieder verschiedenfarbigen Ameisen) auch die Ohrenflundern für immer ihr Treiben."

4. "Memoriales en 3 columnas," p. 397, has quitlanaa for quitlania.

5. Tzalquimilli. If chilli: probably an accidentally inserted grammatical sign.

6. The corresponding Spanish text adds at the end of the chapter: "En todos estos agueros, pone a remediar a los agueros que la desdicen, y dicen remedio contra ellos."

[p.174 is blank]

X 787 776 So he fled from its presence; back of him it went rattling at him as it pursued him. And if he stood, if he stopped in alarm, it also sat, and remained rattling. And if he gathered courage to seize it quickly, it only mocked him for doing so. Far did it rise when it jumped; he could not catch it. Hence, in the same manner, he let it alone in his fear; from its presence he fled, exerting all force in order to run terrified to his home.

X 787 775 Just so the dead also appeared to people. They were in [funeral] wrappings, with head wrappings, and were groaning. If, somewhere, one appeared before one, it moaned at him. Only the valiant could venture toward it in order to seize it and cling to it. But then it only made sport of them: perhaps a clump of grass or a hard clod remained in their hands.

[776] Thus they quickly transformed themselves. So it was said that all this was only a disguise of Tezcatlipoca by which he mocked men. Etc.

The omen of the linnet.[4]

X 787 ●825 The linnet is a bird like a woodpecker,[5] and far into the forest is its home. And when it cried out at someone, it was taken as an omen.[6] They said: "It is not a good time that we have come; for something will spring out on us."

The omen of the coyote.

[774] They said it was Tezcatlipoca. Often he disguised himself as a coyote; and this coyote often intercepted men on the road. And when he did this, then was heard: "This is by no means a good time for him who goeth; perhaps thieves or robbers are somewhere on the road, or something harmful will spring out at them."

Here end the omens which the natives of New Spain took as portents.

Auh intla moquetza, motilquetza, no motlalia chachalcatinemj: auh intla omoiollochichili, injc qujcuitiuetziz çan jc qujquelloa, ueca ieoa in cholloa, amo uel cana: çan no iuh conmauhcacaoa: ixpampa ieoa: inquich qujtoctia, injc momauhcatlaloa ichan.

Çan ie no iuhquj in mjcquj, no motetittitiaia: yilpitica, quaquailpitica, quiquijnacatica: in cana motetittitiaia; tequjqujnatza: çan ichoan in jollochicavaque, vel iujc motlapaloa in qujcujtiuetzi: itech mopiloa. Auh injc çan inca mocacaioa, aço tlachcujtl, anoço tlaquavac tetl in jmmac mocauhtiquiça: injc mocueptiuetzi: iuh mjtoa, ca çan ntuchi ich, inacol in tezcatlipuca injc teca mocacaioaia etc.

Tetzaujtl itechpa chiqujmoli.

In chiqujmoli, ca centetl totztl, iuhquin quauhchochopitli: auh veca quauhtla in jchan. Auh in iẽc tepan tzatzia, netetzaujloia: quitovaia, ca amo qualcan, in otioallaque: ca itla ipan ticholoaque.

Tetzaujtl itechpa in coiutl.

Quitoaia, ca in tezcatlipuca: mjiecpa quimonanaltiaia in Coiutl: auh injn coiutl, mjiecpa teiaiacatzacujlia in vtlica. Auh in jquac iuh quichioa y, njman ic mocaquj, ca amo qualcan in vlloa: aço ichtecque, anoço tetlatlaçaltique, cana vtlica cate: anoço itla ipan cholohuaiuh, in tecoco.

Nican tzonquiça in tetzaujtl, yn quiçetzanmatia, njcan nacaz espeña tlacz.

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4. Molina, *op. cit.*: *ahquetzin pauaro*: Santamaría, *op. cit.*, Vol. I, p. 514 (*chiquimoli*): *Jilguerillo—especie de Jilguero.* Sahagún (Guadalupe ed.), Vol. IV, p. 334: *"Son canoros, cantadores pardos. . . . Deprehenden malestá hablá."*

5. *Quauhtlachiquilli*: Martín Antonio Bastón, in *Breves Medicinales Nuevae Hispaniae Thesaurvs cvm Plantarvm Animalivm Mineralivm Mexicanorvm Historia ex Francisci Hernandez* (Romae: Vitalis Mascardi, 1651), p. 33, *appendix*, heads Chap. XCIV, *"De Quauhtlachiquilli, seu Animale lignis assuescente,"* and writes: *"Animale est, Mexicanus Catervatim furenti, & insequendibus, plumis nigris, aut pullis, linea albis, transversim discurrentibus distinctum; ventre, pectoreque, rubiß colorem. Lingua plurimum utitur, quorum ex speciei proprium: vivit in frigidis, & arborum ramos inspicuendi patitur avarium."*

6. Corresponding Spanish text: *"un buzo del pico* [woggie]: *quando le oyen buzear en los montados."*

843 752 And when the swelling appeared, upon his back was as it were a small, blue hump. Or [he might catch] inflammation of the groin.[22] And when the inflammation of the groin appeared, the child cried every night; and on the groin and armpits were formed small, round or long [welts of] flesh. And in order to cure it, they cut them off and removed the little [welts] of flesh.

Auh injc nezi xiomana, yeiztlapan co, inhquja poxaoatli, inhquja tezetic: anoço cuezpalicivatli. Injc nezi cuezpalicivi pilcontli: cuxicoal in choca, yoan yquizilca, yciacac motlatlalia nacaxotoni, olcltetoni, melacaxotoni. Auh injc pati: quiiamotla, quiquiquixtia in nacaxotoni.

843 821 And as for the pregnant woman: before her child had been formed as a being, they restrained [any of] them, when the moon arose, from looking up at it. They said to them: "Do not look at the moon! Your children will suffer sickness of the heart, or else will be hare-lipped!"

Ioan in cetli: in jquac xiamo vel tlacatl motlalia in jcoconh, quiotlacaoaltiaia, in jquac calmomana metztli: injc amo conacopeitaneque, quinjlhuiaia: macamo xocuijttacan in metztli, mjmjquja, anoço tenquaiviz in amoconeuh.

● 875 777 441 Twentieth Chapter, which telleth of the monkey's hand.

Injc cempoalli cxpitalo, ytechpa tlatoa: in ocomatli ymacpal.

The merchants sought and cherished greatly a monkey's hand when they trafficked and sold goods anywhere. There they spread it out. It was said that thereby goods quickly were disposed of and soon all which they sold was bought. It was stated: "That which bringeth this about is the monkey's hand" — so foolish were they.

In ocomatli imacpal: in puchteca ernca qujtemoaia, quimopialtiaia: in jquac in campa tiamjquja, in tlanamacaia: vncan qujtecaia, qujlmach ic iciuhca aquj, iciuhca muchi coalo in tlein qujoamaca: qujl ichoatl iuh quichioa in ocomatli ymac: ynjc mothapoltia.

777 264 824 Also of the sellers of manties — when nowhere was disposed of that which they sold, when no one bought either manties, or shifts or skirts — it was said: "They make them eat chilis that the goods may be disposed of." And thus did they do it. When they returned to their homes, they said: "Our goods are nowhere disposed of. Give them chilis to eat." Then in their midst they placed perhaps two or three chilis. It was averred that thereby the goods were disposed of. When they so did this, they said that they had made [their manties] eat chilis.

No ichcantin in tilmanamacaque: in jquac acan aquj in quinamaca, in aiac quicoa: in aço tilmatli, in anoço cuciti, anoço vipilli, qujlmach: quichilquaqualtia, injc aquj. Auh injc quichioaia: in jquac oalvia inchan, qujtoaia: acan onc in xotiamjc: ma xoconchilquaqualtican: njman ic ijtic contema, aço vne, anoço Ey in chilli: qujlmach ic aquja, injc iuh quichioaia in, ic qujtoa: quichilquaqualtia.

777 525 Twenty-first Chapter, which telleth of the pestle and the griddle.

Injc cempoalli ce cxpitalo, itechpa tlatoa in tezolol, yoan comalli.

When one who played *patolli*[23] placed his pestle, and his griddle, and his grinding stone upside down in his home, and hung his pestle somewhere in a corner, it was said that thereby the householder would not lose, but only win.

In jquac aquin patoaia, in jchan, in jacacoh, ioan in jcomal, ioan in jnetl: ixtlapach qujmonaia: auh in tezolotl cana xomolco quipiloaia; qujlmach: ic amo quitlaniaque in chane, çan ic tlathanja.

22. Corresponding Spanish text: "*una enbermedad, que llaman cuezpalicivatli, o con bidrillos en las ingles.*" Wimmer does *Codex Matritensis* (*El manuscrito mexicano Matritense 3738 llamado El Codex Matritense* [Boletín Bibliográfico Danish, 1908], p. 54).

23. The corresponding Spanish text refers to *patoles*, which is an error.

And [concerning] this pestle: when they caught, trapped mice,[24] they cast the pestle out the doorway. It was thought that if it were in the house, they could not be caught; it was said that it would warn them.[25]

Yoan in ichoatl texolotl: in jquac qujmaci, in quinmòvia quiqujmjchtin: in texolotl quijiacac quiçallaça, qujlmach: intla çan cali iez: amo vel macisque in quiqujmjchti, qujlmach çan qujmonjoatica. 825 412

Twenty-second Chapter, which telleth of mice.

They said, in times past, that it was thought that mice knew well him who had a paramour, whether a young man or a woman. In order for it to be evident, the mouse made a hole in a large basket, or gnawed the edges of gourd dishes or bowls. Likewise, if men, or a woman, were married, he made holes in their mats, or the men's mantles. In the same way, he gnawed through a woman's shift or skirt. And everywhere the mouse made holes. It was said that thereby he made known that one's spouse had committed adultery.

Injc omppoalli onnome capitulo, intechpa tlatoa in quiqujmjchti. 825 837

Quitoaia in ie vecauh, qujlmach in quiqujmjchti vel qujmati, in aquin momemeccatia: in aço telpuchtli, anoço cioatl. Injc neci in quimjchin quicoionja in chiquivitl, anoço tecomatl, anoço xicalli quitenquaquaia. No iuhque intla namjque toquichtin, anoço cioatl: yn jnpetl, anoço yn jtilma toquichtin quicoionjaia: çā no iuhquin cioatl, yn jcue, anoço yn jvipil quicoionja: yoan noujan tlacocoionja in quimjchin, quil ic quinezcaioxia: ca oquitlaxin yn jnamjc.

Twenty-third Chapter, which telleth of turkey hens.

Turkey hens: when they were brooding, one who wore sandals might not go in among them. Especially when the chicks were about to break [the shells], it was said that [the hens] sat paralyzed. [The chicks] could not break [the shells, and] some would die. But some, when they hatched, it was thought, would only be paralyzed, those which were there in the shells. And it was said that in order that this might not happen, they placed old sandals among them when [the hens] brooded.

Injc omppoalli eyey capitulo, intechpa tlatoa in totolme. 825 235

In totolme: in jquac tlapachoa, amo vel inpan calaquj in mocactia: oc cenca yquac in ie tlapanjaque totolti, qujlmach ic mocotoztlalia: amo vel tlapanjzque, cequjntin ic mjquj: auh in cequjntin yn jquac tlacati qujl çan cocotoztzpipil, in vncan cate in cacalloc. Auh qujl injc amo iuh muchiouzque yn, cacçolli intlan qujtema in tlapachoa.

Twenty-fourth Chapter, which telleth of turkey chicks.[26]

And when turkey chicks hatched, one might not enter among them who had a paramour, whether woman or man, or those who were married. When perchance the spouse [of one of them] had committed adultery, if he were to go in among [the chicks], they said: "He killeth them through filth."

Injc omppoalli onnavi capitulo, intechpa tlatoa yn totolconentoton. 825 235 837

Auh in jquac otlacatque in totolconentoton: avel inpan calaquj in momecatianj, in aço cioatl, in anoço noquichtin, in anoço namjqueque: in jquac in aço oquitlaxin inamjc, intla inpan ocalac, quitoa: quintlaçolmjctia.

24. Ibid.: "quando avenian ratones en casa."

25. Ibid.: "no entrase los ratones; porque el matrimonio, los mujeres, para que no supiesen."

26. Translation omitted.

825 235 And when it appeared that indeed all the chicks fell upon their backs so that they died,[27] upon this they said: "They died of filth; perchance someone came to go in among them; or looked upon them; or indeed it was the householder who slew them by filth." Because of this, they believed, indeed all the turkeys had fallen upon their backs so that they died.

825 236 837 It was said that also the same befell those who were married. If perchance somewhere one's spouse, whether woman or man, fell into adultery, they then believed that those which had fallen upon their backs or stumbled over, indeed accused him.

Auh injc neci çan muchintin aaquetztiuj injc mjquj totolpipil, ic quitoa: ca tlaçolmjquj: aço aca inpan ocalaqujco, anoço oqujmjttac, anoço aca vel chane in oqujntlaçolmjcti: ic quimatia, in çan muchin aaquetztivi totolme, injc mjquj.

Qujl no iuh inpan muchioa in namjqueque: in aço cana qujtlaxima inamjc, in aço cioatl, anoço toqujchtin: injc quimati, çan quipiqui in aaquetztivetzi, anoce cana motlavitequj.

286 Twenty-fifth Chapter, which telleth of her who wove with yarn.

When [a woman] wove with yarn perhaps a mantle, or a shift, or a skirt, which came out awry, unevenly disposed, with crooked edges, they said and it was thought that the weaver of the mantle or shift was not generous. Just like a crooked seam, perverse [would she be]; not generous.[28]

Injc cempoalli onmacujlli capitulo, ytechpa tlatoa: in icpatl quiqujti.

In jcpatl, in aço tilmatli, anoço vipilli, anoço cueitl: in jquac quiqujti in chicopatilivi, in chicoviaquixtiuh, in tennecujliuhtiuh, quitoaia: quilmach amo tlacaiollo yn tilmaoa, yn vipilli: çan cueciuhquj, çan tlatlaveliloc: amo tlacaiollo.

821 Twenty-sixth Chapter, which telleth of hail.

When it rained, and much hail fell, one who there [had] his maize, chili, bean, or chía field scattered ashes from the hearth out of the entrance into the courtyard. It was said that thus his maize field would not be hailed out; it was thought that thus the hail would disappear.

Injc cempoalli on chiquacen capitulo, ytechpa tlatoa in tecivitl.

In jquac quiavi, in cenca tecivi: in aquin vnca imjl, anoço ychilcuen, anoço yiecuen, ychian: tleconextli quijiaoac quioaltepeoa, itvalco: quilmach yc amo teciviloz in jmjl, quil ic poliui in tecivitl.

754 776 781 Twenty-seventh Chapter, which telleth of sorcerers.

At night walked demons — perchance wizards and sorcerers — where they harmed one in one's house. When the householders saw them, when perhaps some [demon] so [would] harm them, they then placed an obsidian knife in water, behind the door, or in the courtyard. They laid it down at night. They said and it was believed that there the demons and sorcerers would look at their reflections when they would harm one, or there would be death, or sickness would come upon the people.

Injc cempoalli on chicome capitulo, yntechpa tlatoa in tlatlavipuchti.

In iocaltica nemj tlatlacateculo: aço nanacalti, tlavipuchtin in canjn ontepoloa in techan: in oquimjttaque in aço itla ic quinpoloa in chanequez: njman atlan conteca yeztli puertatitlan, anoço itoalco quimana in iocaltica, quitoaia: quilmach vncan onmotencavia in tlatlacateculo, yn tlavipuchtin in tepoloa: aço mjcoaz, anoce cocoliztli tepan muchioaz.

27. Corresponding Spanish text: "los pollos se cayan muertos, los ponz arriba: y eran, llamau diçiendo que."

28. Corresponding Spanish text: "se parecia, en que la sola, se parecia hiçieranla." Cuevaya, in Bierhorst, op. cit., is to make a false seam.

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At once they fled; nevermore would they come to harm one when they had seen the obsidian knife resting in the water.

Ic njman cholo, aiocmo ceppa tepolotivi: in jquac oquittaque itztli, atlan onoc.

Twenty-eighth Chapter, which telleth of the gnawed leavings of a mouse.

Injc cempoalli on chicuei capitulo, ytechpa tlatoa in quimjchin ytentlacaoal. 828

Whatsoever a mouse had gnawed none might eat. It was said that he who ate what a mouse had left would be falsely accused. For it was said that the mouse came to steal it; he came to eat it in stealth. Wherefore no one might eat gnawed leavings of a mouse. Likewise it was said of it that he who ate the gnawed leavings of a mouse would be accused falsely of some sort of story or of that which might be missing.[30]

In quimjchin in çaço tlein quiqua: aiac vel quiqualiaia, quilmach in aquin quiqualia yn q'caoa quimjchin, itech tlatlamja, ca mjtoa: oquichtequjco in quimjchin, oquichtacaqua. Ipampa y, in aiac vel quiqualiaia in itentlacaoal quimjchin. No yuh ipan mjtoa: in aquin quiqua itentlacaoal quimjchin, itech tlatlamja, in çaço tlein tlatolli, anoço in tlein poliviz.

Twenty-ninth Chapter, which telleth of nails.

Injc cempoalli on chicunavi capitulo, ytechpa tlatoa in jztitl. 826 776

It was said that, when nails were pared, they cast them into the water. It was thought that this was because the water dog[31] would make good [nails] grow out — not broken; they would be sound. For when it drew someone into the water, [the water-dog] tore away his nails and eyes.

Quilmach in tozti, in jquac motetequja, atlan contepeoaia, quilmach ipampa: in ichoatl avitzotl, qualli quizoaltiz: amo papatzaoaz, qualli yez. Ipampa: in jquac aquin quilaquiaia, quiquiztiliaia in jzti, ioan ixtelolo.

Thirtieth Chapter, which telleth of sneezing.

Injc cempoalli ommatlactli capitulo, ytechpa tlatoa in acucholiztli. 827

When someone sneezed, they said, in times past: "Someone speaketh of me; someone saith well of me." Or they said: "Someone speaketh ill of me." Or they said: "Some people discuss me." It was thought that they made it evident, and knew, when they sneezed, that someone far away mentioned them.

In jquac aca acuchoa, quitoaia in ie vecauh: aquin nechitoa, aquin nechteneoa: anoce quitoaia: aquin nēchicoitoa, anoçe quitoa: aquiquc in noca mononotza. Quil ichoatl quinezcaioiaia, ichoatl ic quimatia: in jquac acuchoa, in aca canapa veca quintteneoa.

Thirty-first Chapter, which telleth of small children.

Injc cempoalli ommatlactli oce capitulo, ytechpa tlatoa in pipiltotonti. 853

When small children still lay in the cradle and something was eaten or drunk,[32] first they placed it upon [their] foreheads.[33] It was said that in this way [the child] would not hiccough or be afflicted by what he ate or drank.

In ichoantin in pipiltotonti: in jquac yn oc coçolco onoque: in jquac tlaqualo, anoço itla mjx, achto ijxquac contlaliaia, quilmach ic amo tzitzicuoz, amo motolinjz in tlein moqua, anoço mj.

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29. Corresponding Spanish text: "*de harta, o de saluberia, o de otra cosa.*"

30. *Animal:* Sahagún, in *Collected Works*, Vol. IV, 2, 21, refers to it as a spectral water animal or sprite "which drew men down into the water and ate off the nails and hair of unwatched men" (citing Sahagún, XI, esp. 4, § 2, and V, App., esp. 29). Santamarina, *op. cit.*, Vol. I, p. 66 (*alimaña*), calls it *nutria o perro del agua* (Lutra felina).

31. Corresponding Spanish text: "*quando cortajan, o hunjan en provecho de algun ajito.*"

32. *Ibid.*: "*se le hazia.*"